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726 If there are novices in the raiding party, the older men will conduct mock raids, showing
701 them how they are to participate. A grass dummy or soft log is frequently employed in
• 702 this, as was the case in the *waeyu itew* held in the village the day before the raiders left. Particularly young men will be positioned in the marching party somewhere in the middle of the single file of raiders so they will not be the first ones to be exposed to danger should the raiders themselves be ambushed. These young men will also be permitted to retreat first. Damowã had a twelve-year-old son when he was killed. This boy, Mararawã, was recruited into the raiding party to give him an opportunity to avenge his father's death. The older men made sure he would be exposed to minimum danger, as this was his first raid.

726 The separated groups of raiders approach the village at dawn and conceal themselves near the commonly used paths to the source of drinking water. They wait for the enemy to come to them. A good many of the victims of raids are shot while fetching water.

Frequently, the enemy is wary and acts defensively at all times when there is an [722] active war going on. Only large groups of people can leave the village, and these are well armed. Raiders will not attack a large group such as this. When the enemy is found to be this cautious, the raiders have no choice but to retreat or to shoot volleys of arrows blindly into the village, hoping to strike someone at a distance. They retreat after they release their arrows, depending on the gossip of other villages to learn if their arrows did find their marks. Rarely, one of the raiders will attempt to enter the village during the night and kill someone while he sleeps. Damowã's younger brother allegedly accomplished this on one raid, but few men are brave enough to try it. Most of the time the raiders manage to ambush a single individual, kill him, and retreat before they are discovered. This is considered to be the most desirable outcome of the raid.

722 The women were nervous, frightened, and irritable while the men were away,
[562] and they were constantly on the lookout for raiders from other villages. This is always
*[628] a time to suspect raiders, since allies occasionally turn on their friends when the women are poorly guarded, abducting as many as possible while their husbands are away.

After several days the women were so frustrated and anxious that fights began to [578] break out among them. One woman got angry because another one, her sister and co-wife, [593] left her to tend a small baby. When the mother returned, the angry one picked up a piece of firewood and bashed her on the side of her head with it, knocking her unconscious and causing her ear to bleed profusely.

726 The raiders had been gone almost a week when Kaobawã and his youngest brother
484 staggered into the village, nearly dead from exhaustion. Kaobawã's pains had gotten
[641] so bad that he decided to turn back just before they reached the Patanowã-teri village. He could barely walk by that time and would not have been able to elude pursuers should the enemy have given chase. Shararaiwã, his brother, decided to accompany him back lest he run into a group of Patanowã-teri hunters, or his condition grow even more severe. Shortly after they had dropped out of the raiding party, Shararaiwã stepped on a snake and was bitten. The rains had started, and the snakes were beginning to concentrate on the higher grounds, making walking a hazard. His leg began to swell immedi- [758] ately, and he could not walk. Hence, Kaobawã had to carry him out on his back, despite the fact that he could barely walk himself. Carrying him for nearly two days, he managed to reach the Orinoco River. Here, he intended to make a bark canoe and float the rest of